that the animal had not spoken, a sure intimation of insanity 776*
and death unless it is killed immediately. 787

A few years ago a dog gave warning to its master by placing 825
its paws on his shoulders as he sat on the ground, and howling over his head. Such unusual behaviour should have convinced him of the necessity of killing his pet to avert some calamity, but he paid no attention to it. A few days later, it seemed to him that he saw the face of a friend appear at an uncurtained upper window where no human being could be. The next morning he found an axe, which he had long lost and supposed stolen, imbedded far up in a tree near his house. These three [762] ●
incidents all presaged disaster, and a few days later he shot and killed himself when crazed by drink.

The actions of wild animals are considered even more important. Not many years ago a famous Kimsquit hunter saw a bear and attempted to shoot it. He raised his musket and took careful aim, but was prevented from pulling the trigger. This should have warned him of the potency of the animal, and of the wisdom of avoiding the spot in future. The bear moved away without molesting him, but exactly one year later he was killed by a mountain goat at precisely the same place. No one knows which supernatural being had chosen to assume two forms in that locality.

The Bella Coola believe that animals, being supernatural, 776*
have powers and abilities which they conceal from the white 825
man. Wolves do not kill their prey with their fangs, but with bird arrows which shamans alone can see; beaver do not cut with their teeth, but with crook-handled adzes. Even more striking is the virility of yearling mountain goats. An old Bella Coola described how he and another man were once hunting goats. His partner killed a fat yearling, which they laid on its back and skinned. The killer was about to dismember it, when the animal began to kick. First it shook one hind leg, then the other, then in succession each fore-leg, and lastly its head. Then the goat stood up and gave itself a shake, which caused the skin to return to its proper position,

thrown on it. One rather philosophic old man suggested that in this way the soul could easily return to *Nusmā·ta*. It is possible that this means of disposal was carried out in former times, but no informant had actually seen it practised. The Bella Coola state that cremation is carried out by the Kitlope* and the Carriers. On the morning after a burning, young men of the former tribe rush to the spot and smear their faces with the semi-charred bones, amid much shouting. The Carriers are said to stand with their bodies inclined over the burning corpse and to smear on their faces any grease exuded from it. The accuracy of these statements is very doubtful, and can have no bearing on the reported practice of cremation among the Bella Coola. 764 764 829

The bodies of rich or poor, chiefs, commoners, or slaves, all are buried in a similar manner though with differences in the complexity of ritual. Nor is any different method practised for criminals, murdered people, or those committing suicide. It is believed that in case of self-destruction the body cannot separate into its elements and reach *Nusmā·ta*; that part which becomes the ghost is able to go to the land below, but neither spirit nor life can ascend. According to one man, who may, however, have been affected by Christian influence, this is because *Alquntäm* decrees the length of life and any wilful shortening is insulting to him. Suicide is rare among the Bella Coola and four cases only were heard of. One woman killed herself in shame at having accidentally set fire to a village, another because her husband was unduly jealous, and two men through bladder stricture. 766 762 ● [775]

On the whole, Bella Coola methods for disposal of the dead have altered but little since the coming of the white man. The change from sub-aerial exposure to interment was probably not due to foreign influence although the introduction of metal shovels has facilitated the digging of graves and probably hastened the movement. A change in posture has, however, taken place. In former times, a corpse was always buried 177 764

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*If not at present, at least within the memory of elderly people.